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The Centennial

of the

Barre Congregational Church

Celebrated on

Sunday, Monday and Tuesday

November 12th, 13th and 14th

1899

City of Barre, Vermont

Barre:
E. W. Cumings, Printer.
1899

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Preface.

IN presenting the proceedings of the observance of the first centenary of the Barre Congregational Church, the following facts should be stated:

This publication comprises the proceedings, the Historical Statement, and all the Reports which were presented on that occasion.

The delay in the issue has been caused by the time required in securing cuts for illustration, which have also entailed considerable cost. Portraits of all the pastors, of whom an original likeness could be obtained, have been given, as well as cuts of all the parsonages.

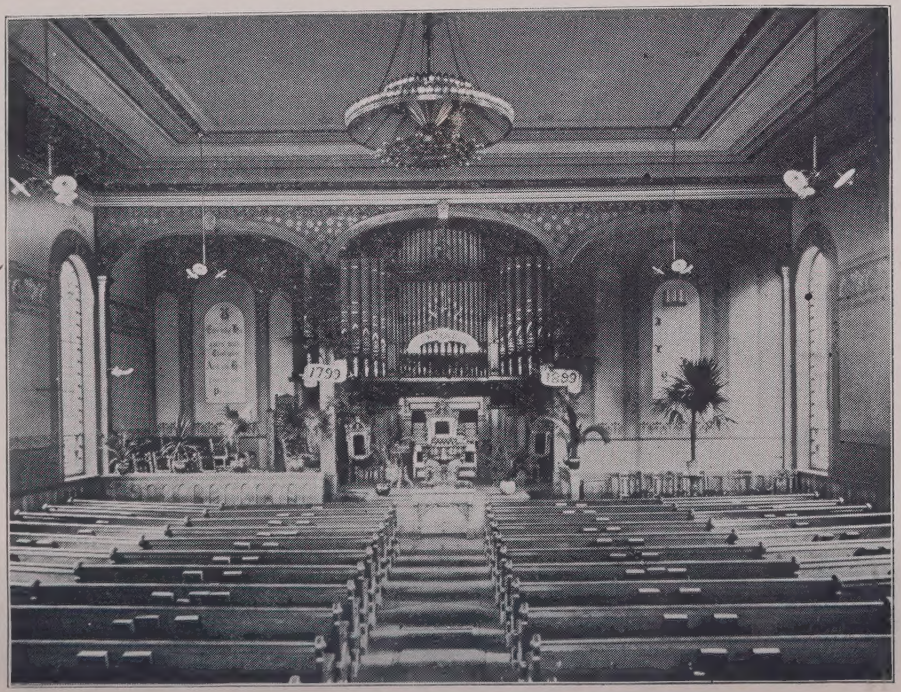
No picture of the first church building was ever executed, but a substitute is given, page 18, of a church in this State erected in the same year. The tower of the former, which was sixty feet high, projected several feet from the end of the church, facing to the east. The entrance was by doors in this tower, one at the front and one on each of its sides. Otherwise the cut is said to be a good representation of the first church.

The communion table and vessels, page 9, is as they were used at the Centennial. The pitcher standing at the front is the vessel first used by the church and the flagon by its side belonged to the first communion service. The others are those now in use.

A large part of the photographs used for the illustrations were executed for the purpose by Mr. A. F. Clark, without cost to the committee on publication, and the thanks of the church are due to him. Thanks are also due to Miss Jessie A. Mercer for putting in type-written form the Historical Statement.

BARRE CONGREGATIONAL CHURCH

DEDICATED OCTOBER 20TH, 1887



BARRE CONGREGATIONAL CHURCH

DEDICATED OCTOBER 20TH, 1887

REV. SAMUEL N. JACKSON

PASTORATE BEGAN FEB'Y 1, 1895

BARRE CONGREGATIONAL PARSONAGE

ERECTED IN 1895

Centennial Services.

The exercises connected with the centennial of the Barre Congregational Church, Barre city, Vermont, were held on Sunday, Monday and Tuesday, November 12th, 13th and 14th, 1899. Mr. George T. Conner, assisted by the members of the Intermediate Endeavour Society, artistically decorated the church with inscriptions, flowers, palms and evergreens.

The Rev. P. McMillan, a former pastor, preached on Sunday morning and evening, the pastor, Rev. Samuel N. Jackson, conducting the services. The theme in the morning was "Christ and Society," and in the evening "The God of our Fathers." The choir rendered appropriate musical selections throughout the services and at the subsequent meetings.

At mid-day, a Sunday School Rally embraced the three departments of the School. After introductory exercises conducted by the Primary School the historical statement was read by the Secretary, Mr. Eli Boutwell, addresses were given by the Pastor, by Rev. P. McMillan, by the Superintendent, Dr. O. G. Stickney, and by ex-superintendents C. M. Winch and C. S. Wallace.

On Sunday afternoon a union meeting of the three Endeavour Societies was held in the auditorium under Mr. George E. Gates, president of the Senior Society. The report from the Juniors was read by Miss Bessie Jones, from the Intermediates by Miss Loie Wallace, and from the Seniors by Miss Eunice Smith. The meeting was addressed by the Rev. P. McMillan and Mr. George T. Conner. Selections of music were given by Miss Cora Mann, Miss Kate Mathieson, Miss Susie Cumings and Mr. Robert Inglis.

On Monday afternoon a joint meeting of the Ladies' Missionary and Ladies' Aid Societies was held in the church. The exercises were conducted by Mrs. J. E. Giffin and Mrs. A. D. Gilley, presidents of the respective organizations. Mrs. J. Henry Jackson presented a historical paper relating to the Missionary Society and Mrs. Perley Chandler another concerning the Ladies' Aid. Mrs. George E. Ladd gave an address on the topic, "What is that in thine hand?" Miss Mabel Winch and Miss Bessie Jones gave recitations and Miss Mann sang a solo, while a band of children gave a chorus.

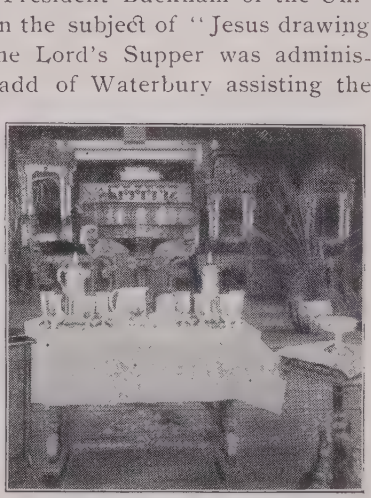
There was a Reception at the parsonage in the afternoon and early part of the evening of Monday. Among those who first assembled were fourteen of the elderly ladies, whose united ages exceeded a thousand years. Through the Ladies' Aid Society the congregation furnished the refreshments and the aged ladies were under the kindly escort of Deacon Wallace.

On Monday evening a Concert was given by the church choir, assisted by other local talent, under the direction of the organist, Mr. S. Hollister Jackson, Mus. Bac. It embraced ten numbers, and the soloists were Mrs. C. N. Field, Miss Emma J. Phillips, Mr. John Angus and Mr. George Inglis. The quartette consisted of Mesdames C. N. Field and W. H. Gale and Messrs. Edwin Mitchell and George Inglis. The other members of the chorus were Mesdames O. G. Stickney, Charles Norrie; Misses Katherine R. Mathieson, Cora E. Mann, Gertrude Bowen, Susie Cumings; Messrs. Leonard Hutchinson, James McConachie, George Murray and William Beattie.

The centennial day was Tuesday, and in the morning exercises the Rev. J. A. Sherburn of Barre and the Rev. James Boyd of West Topsham assisted in the devotional services. An address of welcome was given by the pastor, and the church clerk, Mr. C. S. Wallace, read letters received from absent members. The pastor also read

letters from ex-pastors, the Revs. L. Tenney and C. W. Longren. The Rev. Peter McMillan then gave an address. Greetings were presented by the city pastors in the order of the ages represented by their ecclesiastical societies. From the Rev. Effie K. M. Jones, Universalist; the Rev. A. E. Atwater, Methodist Episcopal; the Rev. T. H. Mitchell, Presbyterian; the Rev. E. M. Fuller, Baptist; the Rev. W. J. Harris, D. D., Protestant Episcopal. Salutations were also presented in behalf of the Vermont Domestic Missionary Society, by the Rev. C. H. Merrill of St. Johnsbury; the Vermont Bible Society, by the Rev. L. H. Elliot of Waterbury; and the East Barre Congregational Church, by the Rev. W. Parkyn Jackson.

On Tuesday afternoon devotional services were conducted by the Rev. Norman Seaver, D. D., of Montpelier. The sermon, by the Rev. President Buckham of the University of Vermont, was on the subject of "Jesus drawing all men to himself." The Lord's Supper was administered, Rev. George E. Ladd of Waterbury assisting the pastor. The historical paper was then presented by the pastor entitled "A Century of Church Life."



COMMUNION SERVICE.

In the evening the Rev. William Vater of Worcester conducted the devotional exercises. Salutations were presented from the Washington Conference of Congregational Churches by the Rev. W. S. Hazen, D. D., of Northfield. Mr. John W. Gordon, mayor of Barre, gave an address on the influence of the church

in the community and of Christianity in the nation. President M. H. Buckham spoke on what can and does the church do for the civic community, and the Rev. H. O. Dwight, D. D., of Constantinople, on mission work in the Ottoman empire. Mr. Frank McWhorter, chairman of the committee of the Centennial Fund, reported that three thousand dollars had been subscribed, a sum sufficient to extinguish the church debt. After a few words, by the pastor, of grateful appreciation, and of thanks to all who had contributed in making the observance of this memorable occasion so successful, a hymn was sung and the Rev. Dr. Buckham pronounced the benediction.

A Century of Church Life.

BY REV. SAMUEL N. JACKSON, M. D.

The year 1799 has been made forever memorable by the death of George Washington, the father and founder of this nation. This event occurred on the fourteenth day of December, just one month after the Barre Congregational Church was organized. But twenty-three years had passed since the Declaration of American Independence, and only eight years since Vermont had taken her place in the sisterhood of states. Our nation, now numbering a population of seventy millions, then contained only five millions.

It was a momentous year for Europe, and the scenes there enacted had a marvellous effect upon this nation. Napoleon fought his way through the armies of Europe to Paris, and by his *coup d'etats* founded the first French Empire. To maintain his armies he was forced, in 1803, to sell to the United States, for fifteen million dollars, the French possessions on this continent. This more than doubled our national territory. Mexico, which was destined to add yet further large portions to our national domain, was then under the domination of Spain, who now in the closing years of the century yields to us the last portions of her once magnificent colonial empire on this continent.

Two illustrations taken from John Bach Macmaster's "Contrasts of History" will bring to our minds the condition of society as it existed one hundred years ago. These relate to the press and to labor. In 1799 there were but seventeen daily papers in the United States, and not one illustrated paper of any kind. All the print-

ing was done on hand presses. To-day an edition of ninety-six thousand copies of an eight-page paper is run off in an hour. The length of time required to strike off such an edition a century ago would have made the first sheet three months old before the last was finished. In 1799 a working-man labored from sunrise to sunset, and if a farm hand, was paid three dollars a month. A woman who went out to service received ten dollars a year; or, at home, by hard work, could make, at the spinning wheel, twelve cents a day.

The wonderful progress of the past century is set forth by Alfred Wallace, the author of "Darwinism," by a description of thirteen discoveries which have revolutionized the world. These are railways, steam navigation, electric telegraph, the telephone, friction matches, gas lighting, electric lighting, photography, the phonograph, X rays, spectrum analysis, the use of anesthetics and antiseptics. The marvels that have been wrought by these inventions and discoveries, and through their adaptation in so many ways, would have astonished the people of the last century beyond measure. Our wonder is how they got along without them.

The national advancement made during the same period in educational facilities and the progress of missionary enterprise is no less wonderful. The Pilgrim Fathers laid the foundation of our common school system when they ordained that there should be a school master in every town in the colony. The nineteenth century has brought that principle to its present perfection. It has also produced the academy, which has been of such benefit throughout New England, and by its influence reaching far beyond. It has seen the multiplication of colleges, east and west, sufficient to meet the demands of a great and growing nation. The movement for the higher education of women, which has produced such splendid institutions of learning, belongs to this period. It has also brought a new era of theological

education, for no seminaries existed for the training of ministers in the early part of the century.

At the beginning of this century missionary work was carried on in a limited way by various state organizations. In 1807 the editor of the "Religious Repository" wrote: "We recollect eleven or twelve societies within the United States for the propagation of the gospel in the new American settlements." Since that time all the national societies for home and foreign work have been organized. Their achievements have been among the marvels of the century and their contributions to Christian civilization throughout the world are beyond human estimate. Moreover, our centennial year is made memorable by the recent meeting, in Boston, of the second International Congregational Council.

November 6th, 1780, nineteen years before this church was organized, a charter was given to William Williams and sixty others for a tract of nineteen thousand, nine hundred acres of uninhabited wilderness land, embracing this town. It was then called Wildersburgh, and remained unsettled until 1788, when colonization began. From that time until 1793 the population increased, and the emigrants, who were chiefly from Massachusetts and New Hampshire, prospered. The first town meeting was held March 11, 1793, when the selectmen and other officers were appointed. In the same year it was voted to petition the General Assembly for a land tax, and to choose a committee of five to lease all the public lands, except the "minister's lot," the lease to run "as long as trees grow and water runs."

It was also petitioned that the name of the town should be changed from Wildersburgh to something more appropriate, and "that the man that will give most towards building a meeting house in said town, shall name the town, and the town will petition the General Assembly for that name." "The name of the town was vendued and bid off by Ezekiel D. Wheeler, for the sum of sixty-two pounds, lawful money, he being the highest bidder, and said

Wheeler named the town Barre." There is a tradition that the name was decided by a pugilistic encounter between two stalwart citizens of that day, each insisting on bestowing the name of their native town. This, however, does not comport so well with ecclesiastical annals as the quotation already made.

Like other New England towns of the last century an effort was made to combine Church and State, and manage ecclesiastical as well as civil affairs by the town meeting. This, however, does not seem to have met with the approval of the inhabitants of Barre, for though various resolutions were passed relating to the hiring of a minister and the building of a meeting house, practically nothing was done until societies of various denominations were organized.

The town records show that on October 27th, 1796, a certificate was filed stating that eighteen persons had formed a Universalist Society. In the following year a Methodist "class" of twelve was organized under the Rev. Ralph Williston of the Vershire Circuit, and in February, 1799, the Rev. Joseph Crawford filed a certificate with the town clerk that three of this class, heads of families, with two others were "of the sect of Christians known by the name of Methodists." To this list thirteen names were added the following October. On August 10th, 1802, a like certificate was filed naming sixteen men who claimed to belong to the Baptist denomination. It seems that this society, after an existence of about a quarter of a century, became involved in a controversy relating to Free Masonry and was disbanded. The lands set apart for the support of preaching in town were leased and the income appropriated in the proportion to the heads of families constituting the various religious societies. On October 17th, 1799, a committee reported the following division: to the Universalist Society, twelve dollars; to the Methodist Society, eleven dollars and seventy-two cents; remaining for the rest of the town, seventy-six dollars and sixty-two cents.

Though the Barre Congregational Church is venerable as a centenarian, it is by no means among the oldest of its faith and order in the state. Sixty-six Congregational churches had preceeded it in time of organization, the oldest, that of Bennington, having been founded in 1762. Three of them existed in this county, namely, Waitsfield, organized in 1796; Berlin in 1798, and Plainfield the day before the church at Barre. Five other churches, including Plainfield, were organized in the state the same year this church was founded. The State Convention was instituted four years before, and the State Missionary Society eight years after the church began its history. Middlebury College was founded in the first year of our existence, and the University of Vermont was opened the same year, although its charter was given in 1791.

The Barre Congregational Church was organized on the 14th day of November, 1799, by a council of seven, consisting of four ministers and three delegates. Twelve persons were examined in relation to their religious experience and were by the council duly constituted a Church of Christ, according to usual Congregational proceedure. Their names were the following:

Henry Taft,	Lucy Sterling,
Nathaniel Killam,	Phebe Wheaton.
Ezekiel Wood,	Elizabeth Willey,
James Jewel,	Mercy Cook,
Joseph Sterling,	Sarah Richardson,
Medad Hastings,	Sarah Hastings.

The church elected for deacons, Ezekiel Wood and Nathaniel Killam, and for church clerk, Francis Clark. Meetings for conference and religious ordinances were frequently held at the house of Joseph Reed, at Deacon Wood's and in Nathaniel Carpenter's barn. The Lord's Supper was observed by the church for the first time at Mr. Reed's, April 27, 1800. On April 16th, 1801, a council was called to advise the church in regard to the settle-

ment of Mr. Jonathan Kinney as pastor. Mr. Kinney was one of the prime movers in founding the church at Plainfield, and was grandfather to the Rev. J. A. Sherburn of Barre and of Judge A. E. Kinney of Corinth. After due deliberation the council unanimously advised that "considering the present state of the church, together with the feeble prospects for a comfortable support for a gospel minister, it can not be considered as a call from God, in his providence, for them to proceed to the settlement of Mr. Kinney over them as pastor."

For seven years the church remained without a pastor, during which time the Rev. James Hobart, pastor of the Berlin Church, frequently ministered to them in the Word, received members and administered the ordinances. Mr. Hobart was to this church, and others, an Apostolic Bishop, though unmitred and a true father in God. The Revs. Enos Bliss of Orange and Samuel Cheever of Hartland also occasionally ministered to them. Though these were years of weakness they were years of spiritual and numerical growth. In less than one year from the organization of the church, twenty-nine members were added, and when the first pastor was settled, in 1807, the membership had increased from twelve to sixty-six. From the town records we learn that the division of the "ministers' money" in 1802 was as follows: Congregational Society, fifty dollars; Universalists, thirty-two dollars and eighty-eight cents; Methodists, thirty-one dollars and fifty-five cents; Baptists, twenty-one dollars and twenty-four cents. This would seem to indicate that the Congregational Society at that time was the largest in town.

At its organization the church adopted twenty-two articles of faith, which, like all Congregational confessions of that age, were strongly Calvinistic in their character The church covenant was also after the pattern of those in usage at that time. These have been frequently revised under successive pastors until those now in use, modelled af-

ter that of the National Council, were adopted in 1895. Articles of Discipline, to the number of fifteen, were also early formulated and subscribed to. These not only emphasized an exact moral and religious life, but made the watch and care of members very strict. Neglect of public worship, of the ordinances, of church meetings, of family worship morning and evening, or to pay a just proportion for the support of the church and charities, made the transgressor amenable to church discipline. Neither did the members of the church suffer these articles of discipline to remain a dead letter. On November 3, 1800, proceedings were commenced against a member which led to excommunication February 22, 1801, and on, for about three-quarters of a century, these matters frequently appear in the records.

The form of worship which the Fathers adopted was simple and would to the present generation seem wearisome. The attitude in prayer was standing and the prayers were in no wise brief. The psalms were sung and the sermons were long. The diet of worship embraced the greater part of the Sabbath day. During the intermission the children were catechized, until Sunday Schools were organized and held at mid-day. The service of praise was aided by various instruments, including the bass-viol, clarionet, flute, violin and double bass-viol. Prayer meetings were held frequently and neighborhood meetings were sustained.

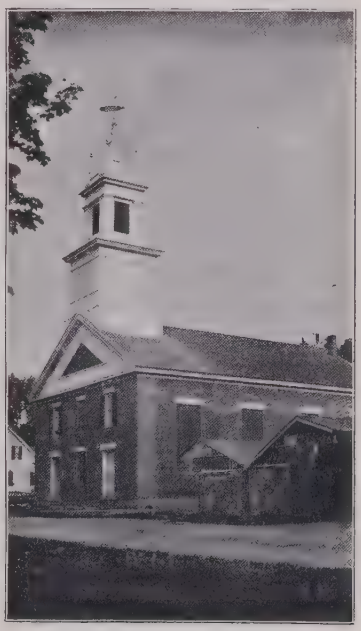
The common facing Elmwood Cemetery at "Gospel Village" was the first site secured for a Congregational church, and this is what gave the name to the place. A deed of the land, embracing about three acres, was given for this purpose by Nathaniel Carpenter to Chapin Keith, John Dodge and others, in consideration of the sum of thirty dollars. The cemetery is an enlargement of the old churchyard, and embraces a part of the farm owned by Deacon Ezekiel Wood. In 1804 the erection of a house of worship was begun, which was completed in 1808. It was,

for those times, a large and attractive building, with dimensions of forty by fifty feet, costing four thousand dollars, and seating one thousand people. It is said that at this time "the whole property of the church members would not equal fifteen thousand dollars," and from this we may gather that great sacrifices were made in erecting such a place of worship. There were two men, at least, who gave one-third of their possessions, viz., Israel Wood and John Dodge. It is said of the latter that, with the consent of his wife, he sold a large quantity of cloth she had made and gave the proceeds to the church, while the father and sons wore their old garments a year longer. One man left his own house unfinished, saying, "I can wait; we must erect the house of God."

The interior of the church was adorned with carved work, the pulpit was reached by a flight of stairs, the old-fashioned box pews filled the floor space, and a gallery extended around three sides. Back of the pulpit hung an oil painting—a landscape with a church in the foreground. On each side there was a tablet with these words, "Holiness becometh thine house, O Lord, forever," on one and a figure of justice holding aloft a pair of balances on the other. The church was not heated, even in the coldest weather, but those who had them, brought foot stoves, which were filled with coals from the hearth of Deacon Wood's house, which was near by.

At a meeting of the church held December 19th, 1838, a "free consultation was held in relation to building a new

meeting house in a different locality. But one opinion was expressed, and that was, that a new house in the lower village, so called, will be highly promotive of the interests of the Redeemer's Kingdom, and that the church is abundantly able to do it. Voted unanimously to build a new house of worship. Voted to appoint a committee of five, three in the church and two out, to report such facts in regard to location, expense, size of house, how to be built, etc., etc., as they may think best."



"OLD BRICK CHURCH." 1841–1885.

This committee was increased to seven and a meeting of the society was called for January 2d, 1839, "for the purpose of hearing and acting on the report of the above committee." As a result of this action further definite steps were taken by the Church and Society for the erection, in 1840, of the 'Old Brick Church" on the site now occupied. The work was completed, and on January 23rd, 1841, the committee reported an expenditure of three thousand, six hundred and seven dollars, of which four hundred and eighteen dollars had been paid for the lot. The old church at Gospel Village was used for town meetings until about the autumn of the year 1859, when it was sold for eighty dollars and torn down.

The present church edifice is an evolution of the "Old Brick Church." In 1885 Barre was very materially feeling the effects of its enlarged business resources and of its increased population. The necessity of enlarging and repairing the church building was made manifest. This work was undertaken and carried through at a cost of about twelve thousand dollars. The result was practically a new building with the conveniences and comforts as they now exist. It was rededicated to the service of God, October 20th, 1887.

The first pipe organ the church possessed was introduced in 1858, and a larger organ took the place of the first in 1865, which was subsequently enlarged. This instrument is now in possession of the East Barre Congregational Church and is rendering good service. Both of these organs were built by the late Ira Bassett, a former member of this church. In 1896 the second organ was removed and the present large three-manual organ placed in situation. Among the leaders of the service of song in the house of the Lord mention should be made of Col. Samuel Baker, A. Lawson Willington, Dr. Charles Backeus, Amos Strong and Deacon Hiram Gale. The latter was engaged in the musical services of the church for more than forty years. He had a cultivated voice and was a skillful player on a variety of instruments. During the revival of 1827 there was a chorus choir of fifty voices, and all these persons, save one, made a confession of their faith at that time and became members of the church.

FIRST PARSONAGE. 1823–1841.

The first parsonage belonging to the church is still in

existence and standing on the original site, near where the first meeting house was placed. It is the house adjoining the Elmwood Cemetery, facing the common at Gospel Village. It was built and owned by Mr. French, the second pastor, and he occupied it as long as he lived in Barre. He sold it to John Parker, December 28th, 1831, who again sold it to John Trow, March 6th, 1835. Mr. Trow sold it, March 29, 1837, for the sum of six hundred dollars, to twenty-two men, who purchased it for a parsonage. It was successively occupied by pastors French, Thacher, Wheelock and Royce. When the second meeting house was erected in the lower village, this parsonage was sold November 5th, 1841, to George W. Collamer, the last lines of the transfer reading, "the same premises being known as the parsonage belonging to the Congregational Church and Society in said Barre."

The second parsonage was bought from the purchaser of the first, George W. Collamer, March 22nd, 1842, by the "Barre Parsonage Society," for the sum of fourteen hundred dollars. It may be inferred that the amount received from the first property went toward the purchase of the second. This parsonage was situated between the Methodist and Baptist churches on Washington street, and was occupied by pastors Royce and Carpenter. In 1866 the building was removed to 103 South Main Street, and is now occupied by Mr. E. E. Williams. The present house upon the site was then built, in the accomplishment of which undertaking the Rev. Mr. Carpenter, the sixth pastor, materially aided. This new parsonage was occupied by

SECOND PARSONAGE. 1842–1866.

pastors Carpenter, Tenny and McMillan. On April 9th, 1887, it was sold at auction to Dr. C. F. Camp for the sum of three thousand dollars, which amount was devoted to the reconstruction of the present church building. One-half of the garden in rear of the parsonage was sold, in 1893, to the Methodist Church, and the remainder is still in possession of the church and used at the present time for horse-sheds.

THIRD PARSONAGE. 1866-1877.

The present large and commodious parsonage, situated on Eastern Avenue, was built in 1895. The lot was purchased by money bequeathed to the church by the late Cynthia Kinney Wood, the balance required being made up by her heirs. The stipulated cost of the parsonage, including the lot and building, was four thousand dollars, to which, if the personal gifts and cost of grading were added, the total amount would be about five thousand dollars.

No ecclesiastical society other than the church is mentioned in the early records. The church called pastors and invited councils for their installation and dismission without any record of conference with a society organization. Later such references are made, both in relation to the call of a pastor, the building of a new church and the sale of the first parsonage. The meeting house at Gospel Village was a proprietary church, individuals absolutely owning their pews and having complete control of them. When the building was sold the proceeds were divided among the proprietors.

From 1841 to 1878 there existed an organization known as "the proprietors of the first Congregational meeting

house in Barre lower-village." It consisted of sixty-four owners of pews in the first brick church. These pews they had bought at auction January 12th, 1841, at prices ranging from ten to ninety-nine dollars, George W. Collamer being the auctioneer.

Another organization existed for the same period for the purpose of "supporting the ministers of the gospel." It was named "the first Congregational Society of the town of Barre." It was formed according to the eighty-first chapter of the revised statutes of Vermont, and authority was given to raise funds, first by subscription, and the deficiency by a tax to be assessed upon the grand list of each member."

Yet another organization for the same period existed, called "the proprietors of the Congregational parsonage in Barre." They were the owners of the parsonage and attended to the building and keeping it in repair. These three organizations which, with the church proper made four, were, by act of the legislature in November, 1878, all merged into the Barre Congregational Church. This incorporation was completed and the present constitution adopted February 15th, 1890, under an act of legislature of November 24th, 1888.

The church has had ten pastors, including the present incumbent. Together they have given a service of about eighty-two years. The longest pastorate was a little more than fifteen years and one-half. The shortest was one year, two months and three days. The total length of time the church has been without pastoral oversight is about eighteen years. This includes the seven years preceding the first settlement. The longest interregnæ was of three years and occurred after the resignation of the second pastor. The three periods next in length were but little more than a year each, and the other five, embracing the last four settlements, were less than a year each in duration.

The first pastor, the Rev. Aaron Palmer, was installed

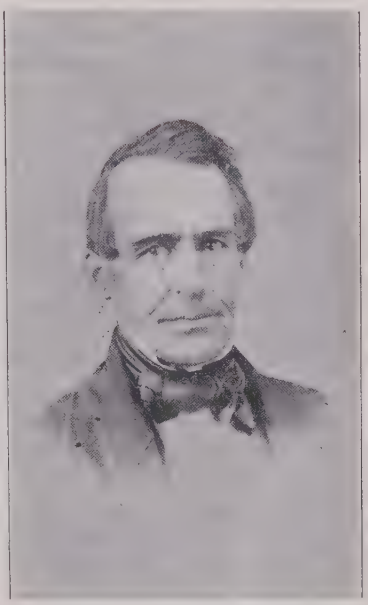
February 23d, 1807, and continued in office until his death, which occurred February 7th, 1821. He was a faithful and devoted minister and a public-spirited citizen, deeply interested in the cause of education. During his pastorate of nearly fourteen years, forty-three members were added to the church. At his funeral the church was thronged with mourners. The year following his death the ministers of the association supplied the church and the salary was given to Mrs. Palmer.

The Rev. Justus Warner French was the next in succession and was installed pastor May 23d, 1822. After a service of nearly nine years his health failed and he sought dismission, which was accorded December 21st, 1831. Mr. French organized the first temperance society in Barre and procured the first Sunday School library. He also took a deep interest in the educational affairs of the community. The first great revival was under his ministry, and at one communion, in 1827, more than seventy were added to the membership. Throughout his pastorate one hundred and fifty-eight were brought into the church.

The third pastor was the Rev. Joseph Thacher, who was installed January 5th, 1835. He was a devout Christian, a thorough gentleman, somewhat august in bearing and abrupt in address. Dissensions prevailed in the church, and after a ministry of three years he retired January 31st, 1838. During his pastorate sixty-five were added to the church.

The Rev. James Ripley Wheelock succeeded to the pastorate September 20th, 1838, and, at his own request, was dismissed November 20th, 1839, making his stay with the church but little more than a year. He was by profession a lawyer before he studied divinity, and had a law office at Royalton, Vt. It was during Mr. Wheelock's brief pastorate that steps were taken to build a new church. The change of site caused many heartburnings, as is often the case when a place of sacred traditions and memories is forsaken

for a new locality. At a church meeting held November 11th, 1840, the question was considered "whether the church would go into the new meeting house, now nearly completed, in the lower village, and esteem it as henceforward their place of worship." Though an affirmative vote was given, more than a third of those present voted in the negative.



REV. ANDREW ROYCE. 1841–1856.

The fifth pastor was the Rev. Andrew Royce, who was accepted as acting pastor March 11, 1840, but was not installed until February 25th, 1841. He served the church for nearly sixteen years, and was dismissed September 18th, 1856. Mr. Royce, like his predecessor, had been a lawyer by profession, and was a most successful minister. He was the first pastor who occupied the "Old Brick Church." In the third year of his ministry the second great revival occurred. At one communion forty-five were added to the church. During his ministry one hundred and fifty-eight were brought into membership, one hundred and four of whom were by profession of their faith.

The Rev. Erasmus Irvine Carpenter succeeded Mr. Royce in the pastorate and was installed December 22nd, 1857. He continued to serve the church successfully for nine years and a half. He was dismissed March 6th, 1867.

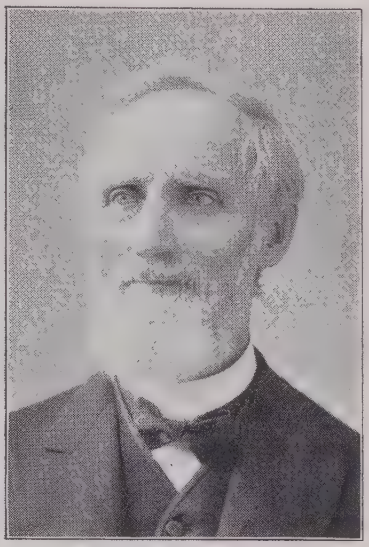
He was an effective preacher and a faithful pastor, and took an active interest in the business affairs of the church. He did not spare his energy or his means in repairing the house of worship and in building a new parsonage. Under his administration forty-six were added to the church.

REV. E. IRVINE CARPENTER. 1857–1867.

The seventh pastor was the Rev. Leonard Tenney, who began his labors January 1st, 1868, and continued them until May 8th, 1881. Though Mr. Tenney was not formally installed as pastor, his personal relationship to the church could not be closer or more effective than were the thirteen years of his earnest ministry with the people. Differences in the church were healed under his judicious treatment, and the growth was steady and healthy. Not a few of the students in the academy were converted and added to their home churches, and one hundred and thirty persons joined the Barre church.

The Rev. Peter McMillan followed Mr. Tenney, November 10th, 1881, and, after a successful ministry of eight years, was dismissed October 29, 1889. During his pastorate the church began to feel the effects of the increase of population and of business activity, and the corresponding requirements of increased church facilities. Therefore Mr.

McMillan led the congregation in the work of transforming and enlarging the "Old Brick Church" to its present attractive and comfortable proportions. There were received into the church one hundred and seventy-one members during his pastorate.



REV. LEONARD TENNEY. 1868–1881.

The Rev. Charles William Longren succeeded Mr. McMillan the following year and was installed June 4th, 1890. He closed his ministry July 29th, 1894, after four years of a very active and successful pastorate. He ably met the great responsibilities which were laid upon the church by the continual large influx of population and the many accessions of comparative strangers to the membership. He spared neither energy nor strength. During his ministry the membership was increased by two hundred and fifty-five, of whom one hundred and forty-four presented certificates of transfer.

The present pastor, the Rev. Samuel Nelson Jackson, is the tenth in succession. He began his ministry on February 1st, 1895, and was installed on the 27th day of May.

During these last years of the century the church had compiled a Roll of Membership embracing its entire history, erected the present parsonage, purchased the three-manual pipe organ now in use, enlarging the church to receive it, introduced new hymnals for the church and

school and compiled a new church manual after the model of that presented by the committee of the national council. The number of members added thus far is one hundred and fifty-five.

Three of the last pastors preceding the present, are living, namely, the Revs. Messrs. Tenney, McMillan and Longren, and are held in highest honor by the church because of their worth and work. The others have entered the heavenly inheritance. "They rest from their labors and their works do follow them."

REV. PETER MCMILLAN. 1881–1889.

During the century there have been just twice as many deacons as pastors, namely, twenty. They embrace a list of honored names, which deserve to be given. Formerly the deacons were elected for life, but now their term of office is for six years, one retiring annually. Those now holding office, with the exception of the last, whose first term has not yet expired, have from time to time been reelected. Two deacons served for more than forty years each, three for more than thirty years, and two others for more than twenty-five years, while the aggregate amounts to more than three hundred years. The deacons, together with the pastor, treasurer and Sunday-school superintendent, constitute the executive committee of the church.

The following is the list, together with the dates of their appointment and removal :

Name.	When Elected.	When Died or Removed.
Ezekiel Wood,	1800,	Died May 30, 1812.
Nathaniel Killam,	 1800,	Dis. to Baptist Church June 5, 1802,
Thomas Mower,	May 1, 1807,	Died March 2, 1851.
Cyrus Barber,	Aug. 10, 1825,	Died July 28, 1867.
Francis Clark,	Oct. 16, 1827,	Died October 19, 1834.
Nathaniel Dodge,	Feb. 11, 1835,	Died October 6, 1868.
John Gale,	Jan. 2, 1835,	Died June 18, 1841.
Hiram Gale,	Dec. 14, 1850,	Died December 12, 1881.
Francis Clark, Jr.,	Dec. 14, 1850,	Died November 12, 1876.
Charles Wheaton,	Aug. 10, 1859,	Died January 23, 1897.
John V. Dolbear,	June 4, 1861,	Died October 20, 1865.
Jacob S. Spaulding,	Aug. 2, 1867,	Died April 29, 1880.
Lyman Gale,	Aug. 2, 1867,	Died August 11, 1896.
Loren Ketchum,	Dec. 31, 1881,	Died February 27, 1887.
Charles S. Wallace,	April 24, 1887,	
Alexander Gordon,	April 24, 1887,	
Israel Wood,	Jan. 1, 1892,	
William Dunbar,	Jan. 1, 1892,	Dis. to Chicago, January 1, 1896.
Alexander Mathieson,	Jan. 1, 1896,	
William Marr,	Jan. 1, 1898,	

The total number of members who have been added to the church throughout the century is one thousand, three hundred and seventy-three. Of these it is known that eight hundred and fifteen united by confession, four hundred and eighty-one by transfer, while of one hundred and thirty the mode of reception is unknown. Of the total number received, there were four hundred and ninety-three males and eight hundred and eighty females. The following table will indicate these facts as they relate to each quarter of the century :

Quarter Century.	Confession.	Letter.	Unknown.	Males.	Females.	Total.
1799–1824	108	4	78	62	128	190
1825–1849	282	49	28	125	234	359
1850–1874	107	41	15	52	111	163
1875–1899	263	387	11	254	407	661
	815	481	130	493	880	1373

The number of members remaining on the church roll at the present time is four hundred and ninety-four.

This church is the proud mother of the East Barre Congregational Church, having brought forth fruit in her old age. That church was organized by a council, July 24th, 1894, and to Mr. Longren great credit is due for the part he took in bringing this about. Since that time the mother church has in very material ways shown its affection and given its help to her promising child. Long before another century passes it is to be hoped that other children will arise to call her blessed.

REV. CHARLES W. LONGREN. 1890–1894.

The church has also been a foster-mother or a step-mother, or a mother-in-law to other ecclesiastical societies in this city. When the Presbyterian church was organized, in 1888, between forty and fifty persons transferred their membership to that society. In the following year the same occurred, though not in so large a number, when the present Baptist church was formed. Again, in 1891, when the Protestant Episcopal Mission was instituted, valuable members of the church and congregation, who formerly belonged to that communion, were lost to us. The founders and leaders of the Free Methodists, of the Plymouth Brethren, and of the Christian Scientists, were also former active members of

this church. As Paul said to the Philippians, "Notwithstanding every way Christ is preached do we rejoice, yea, and will rejoice."

It is a cause for devout gratitude that the church, in its long history, has produced not a few ministers of the gospel, who have made full proof of their ministry. Among these the names of the following may be given: Samuel Stone, Hiram Carleton, William Clark, Pearly B. Chamberlain, Marcus B. Carleton, Leonard B. Tenney, Austin Hazen, George E. Hooker, Sullivan Gale.

The church has also furnished good and true wives to many pastors, as the following partial list will indicate: Mary Bullock, married Rev. Amos Blanchard; Mary Jane Carleton, Rev. Austin Hazen; Abigail M. Paddock, Rev. Thaddeus B. Hurlburt; Lydia P. Paddock, Rev. John E. Stone; Mary P. Paddock, Rev. Ezra Scovell; Fanny Stebbins, Rev. John Wooster; Ella M. Dudley, Rev. George L. Moore.

Any historical resume of the church would be incomplete without reference to the once famous Barre Academy, which for so many years gave significance to the place, and which from the first was so closely identified with this church, though established on a catholic basis. The Rev. Andrew Royce, the fifth pastor, was the father of the movement which secured the charter of that institution, in 1849, and was the chief instrument in bringing Jacob S. Spaulding here, in 1852, as its first principal. Throughout the remainder of his pastorate he stood at the right hand of the principal, as did his successors in office.

During Dr. Spaulding's administration of twenty-eight years, twenty thousand dollars were contributed to erect buildings, provide scholarships, and to make up deficiencies. Seven thousand students were brought under his care, whose honorable careers have attested to the sterling influence of their chief instructor. These students not only came from every town in this state but from almost

every state and territory of the Union, as well as from Canada and Mexico. The third annual catalogue showed an aggregate enrollment of three hundred and twelve students, and four years later, of three hundred and ninety-seven. The moral and intellectual standing of the academy was of the highest order. Dr. Spaulding was, for many years, superintendent of the Sunday school, and an honored deacon of the church from August 2nd, 1867, to the time of his death, which occurred suddenly on April 29th, 1880.

The Rev. Justus W. French, the second pastor of the church, was an ardent advocate of foreign missions and preached a series of sermons, giving the history of the various mision fields in detail. The influence which he imbued in the congregation has been perpetuated through the successive generations. Representatives of the church have also gone into foreign fields as missionaries, of whom special mention should be made of the Carletons. The Rev. Marcus Carleton, who married a daughter of Mr. Rodney Bradford, in 1854, sailed, with his wife, for India, to engage in mission work. After fifteen years of arduous service Mrs. Carleton returned to Barre, with her six children, that they might receive the advantages of a good education. When ready to go back to India, she was called to the heavenly home, but three of the children, Mary, Jessie and Marcus B., went over as missionaries. The father died in 1898, having given forty-four years to continuous and successful service in India. The Rev. Dr. Marcus B. Carleton is now superintendent of the Sabatha Leper Asylum. He did great service in caring for the perishing during the recent Indian famine.

The late Mary Carleton, a cousin of those just mentioned, and whose honored mother is one of the oldest surviving members of the church, was married to the late Rev. Austin Hazen. Of their seven children, four have become ministers of the gospel and three of them have been laboring in the home mission fields in this state. Thus though

"God buries his workmen, he carries on his work." The annual collections made by this church for the American Board, the National and State Home Missionary Societies, the American Missionary Association, and kindred causes, though not so large as might be wished, have, in the aggregate, amounted to a large sum, and are bringing forth much fruit.

The history of the Sunday School, of the ladies' organizations and of the young people's societies, has been given in other papers. The influence of the school throughout the succeeding generations has been of inestimable value to the church and the community. It was never so large or more efficient than in the closing years of the century, and it ranks the largest in the state.

The statistics of membership show that women have outnumbered the men by three hundred and eighty-seven. From this it may be inferred that their part and influence in church work has been very great. They are organized in the following societies: The Ladies' Aid, The Ladies' Missionary—Home and Foreign, The May-flower Club and the Willing Workers. These societies embrace the old and young, and have done noble work in their own church and for others.

The Young People's Christian Endeavour Societies were organized by the Rev. Peter McMillan, with the exception of the Intermediate, which was formed by the Rev. C. W. Longren. They are the largest state organizations of the kind, and during the years of their existence have accomplished very much "For Christ and the Church."

The history of the first century of the Barre Congregational Church with all its deficiencies and achievements is now closed. This record of a hundred years of ecclesiastical life and activity is imperfect, but it may suffice to show that the faith and labors of the fathers and founders were not for naught. The church was never so large, or felt more vigorous for future work than at present. The children of

this church are scattered over this continent, and some have gone to the uttermost parts of the earth. Many of these are, by their Christian character and work, exerting a great influence for good in communities to which they belong. The early fathers and mothers of the church, joined by the procession that has been passing from us into eternity year by year, "rest from their labors and their works do follow them." We venerate their memory to-day and would emulate their virtues.

The Sunday School.

BY MR. ELI G. BOUTWELL.

The Sunday-school was organized in Gospel Village in 1820. It met in the schoolhouse at 9.00 A. M. each Sabbath. In 1831 it was moved to the gallery of the church, and then, for the first time, continued through the winter, as a stove had not been known there until then. In 1841 it was moved to the Brick Church, where it has since continued.

The following gentlemen have held the office of superintendent, viz.: John Gale, Deacon Nathaniel Dodge, Deacon Cyrus Barber, Charles Clark, Stillman Wood, Deacon Hiram Gale, Deacon Jacob Spaulding, Dr. J. H. Jackson, A. B. Fisher, Deacon Charles Wheaton, C. M. Winch, C. A. Smith, Deacon C. S. Wallace, A. G. Whitcher, Dr. O. G. Stickney, Dr, J. W. Jackson, and G. H. Pape. The assistant superintendents since 1877 have been Charles A. Smith, Deacon Charles Wheaton, A. N. Wheelock, A. C. Reed, C. M. Winch, George Inglis, Deacon I. Wood, Dr. O. G. Stickney, G. H. Pape, and C. M. Willey. But two persons have held the offices of secretary and treasurer. viz.: Deacon I, Wood, from 1877 to 1879, and Eli G, Boutwell, from 1879 to the present time. Since 1877, the officers have been elected at the annual church meeting. For the past eight years the superintendents of the Primary Department have been Miss Hattie Chandler, Miss Goodrich, and Mrs. O. G. Stickney.

In the pastorate of Rev. A. Royce, of seventeen years, 131 united with the church, of which 97 were from the

Sunday school. During the pastorate of Rev. E. I. Carpenter, of ten years, 40 out of 47 who joined the church were members of the Sunday school. In the eight years of Rev. L. Tenney's work, 117 united with the church, 108 being from the Sunday school.

The first record of the school, in 1876, gives the whole number in attendance as 271, in twenty-one classes. The average attendance was 144, and the collection for the year $26.83. During that year there were added to the library, books to the value of $69.81. The school has grown gradually since that time, although the general average for a few years was below that of 1876. The highest average per Sunday was reached during the superintendency of Deacon C. S. Wallace in 1894, which was 284. Since then it has dropped to 242, but is now steadily increasing, and we hope and expect to go above the mark of 300 as an average attendance.

In 1894, an attempt was made to grade the school, which has been carried forward since that date. On Children's Day of each year a promotion exercise is held, which has proven highly satisfactory and profitable to the school.

The collections have gradually increased until in 1898 they amounted to $167.78, an average of $3.23 per Sunday. The total membership of the Sunday School is 445, with an average attendance of 249, and the number of classes is 36. The total membership of the Primary Department is 140. The present officers are: Superintendent, Dr. O. G. Stickney; Assistant Superintendent, C. M. Willey; Superintendent of Primary, Mrs. O. G. Stickney; Secretary and Treasurer, Eli G. Boutwell.

The Ladies' Missionary Society.

BY MRS. J. HENRY JACKSON.

On June 27th, 1810, the American Board of Commissioners for Foreign Missions was organized at Bradford, Mass., by the General Association, which represented all the Congregational churches of Massachusetts. This step was taken at the earnest request of Adoniram Judson, Samuel Newell, Samuel Nott and Samuel Mills, whose zeal for Christ and his cause led them to consecrate their lives to the conversion of the heathen. They were seeking through this channel, some means for accomplishing the work. They had already asked for aid from the London Missionary Society, which had been courteously declined; thus their extremity proved to be God's opportunity to bring about the formation of the first American Society for Missions.

Sooner or later every Christian church will become a missionary center. Its members, having once received the message of good will to men, will be eager to pass it on to those who are less favored, until the whole earth is filled with the knowledge of God.

When Barre Congregational Church was twelve years old, Mr. and Mr. Adoniram Judson and Mr. and Mrs. Samuel Newell sailed from Salem, Mass., for Calcutta, India. As the story of their departure and devotion became known through the slow channels of communication then in use, what a wave of enthusiasm must have swept through the churches, and how interested the fathers and mothers in this church must have become in that early missionary

movement! Their interest was shown by generous contributions made under the pastorate of Rev. Justus W. French in the first quarter-century of the church's existence.

As all the world loves a lover, so everyone is absorbingly interested in a bride, and I hope to be pardoned for introducing a personal reminiscence. The first marriage ceremony I ever witnessed was in this church at the close of the afternoon service, in the summer of 1854, when two of its members, Marcus Carleton and Celestia Bradford were pronounced man and wife according to God's holy ordinance. As they walked slowly down the aisle, after the ceremony, I was greatly surprised and mystified to see a tear on the bride's cheek, for, childlike, I thought brides were supremely happy. I was unable then, and can not even now, begin to realize the solemnity of the vows she had just taken. I had no conception of the love and consecration that impelled this young couple to leave their country, home and friends, to cross the ocean and spend their lives in Amballa, India, telling the natives the "old, old story of Jesus and his love." Their self-sacrifice strengthened and deepened the missionary spirit in our church. To emphasize this interest the women met and sewed for them before they left their native land; afterwards they met and prepared clothing and bedding, which was sent to them from time to time. At these meetings a plate was passed for contributions in money to carry on the work. The Barre Auxiliary to the Vermont Branch of the Woman's Board of Foreign Missions was probably organized in 1875.

Miss Closson, who went from Thetford to Turkey, as a missionary, came home for a rest. While she was visiting the family of Rev. L. Tenney, a former pastor, the ladies, who for many years had been carrying on missionary work, were invited to meet her, and, after consultation, formed themselves into a missionary society, with Mrs. Tenney, president, and Miss Helen Wood, secretary. Each mem-

ber agreed to pay one dollar a year. Their meetings were held at such times as seemed convenient, rather than at any specified time.

In the autumn of 1884 Mrs. Mary Gouldsbury was elected president, and continued in office until she removed to Randolph, Vt., the following summer. Unfortunately the records kept during these years have been lost, but we believe the recording angel has kept a complete copy of their work, which will some day be made known to us.

In the autumn of 1888, the Woman's Missionary Society of the Barre Congregational Church adopted a constitution, from which I quote briefly:

"Any lady may become a member by paying annually, the sum of fifty cents. It shall be auxiliary to the Home Missionary Union of Vermont, and to the Vermont Branch of the Woman's Board of Foreign Missions."

"The funds raised, except those needed for the local work, shall be expended through the two treasuries, in such proportion as the members may direct. A programme shall be presented at a meeting held the first Wednesday of each month."

For some years a sewing meeting has been held the third Wednesday in each month, to prepare clothing, bedding and table linen, which has been sent to distant parts of our own country and to foreign lands.

During the year 1898, money and goods were sent to the two societies with which we are connected, to the amount of $194.07, besides doing local work to the amount of $48.73. The report for 1899 shows a total of $208.29.

The present membership of the society is fifty-one, including nine honorary members. The following is a partial list of the presidents: Mrs. L. Tenney, Mrs. Mary Gouldsbury, Mrs. P. McMillan, Mrs C. W. Longren, Mrs. Perley Chandler, Mrs. William Wheatley and Mrs. M. A. Giffin; while Mrs. C. A. Smith, Mrs. C. S. Wallace, Mrs. D. B. Minard and Mrs. W. F. Bradford have been treas-

urers. Miss Helen Wood, Mrs. W. F. Morse, Mrs. M. A. Giffin, Mrs. J. R. Gow, Mrs. Israel Wood and Mrs. Alexander Mathieson have served as secretaries.

The society is far from satisfied with what has been accomplished in the first century of the church's existence, but with God's blessing on the work done "in His name," the result may be multiplied an hundred fold.

When we think of all its neglected opportunities, "we look mournfully into the past, but it comes not back to us." As we enter upon its second century, may we do so prayerfully, enthusiastically, remembering that "we can do *all* things through Christ who strengtheneth us."

The Ladies' Aid Society.

BY MRS. PERLEY CHANDLER.

Looking at the results of one hundred years of labor, it is but fair to conclude that the ladies of this church have always been willing helpers in its advancement, both spiritually and temporally, each generation doing in its turn the work that came before it, so far as possible, thus setting a good example to their immediate followers.

No written record of their work has been kept, but we know that more than a quarter of a century ago, active brains were planning and busy fingers carrying on the work of providing things needful for the comfort of the worshippers in God's house. The first organ was one of the things to the purchase of which they contributed largely, both of time and money, not forgetting, meanwhile, to help those less fortunate than themselves both at home and abroad.

Not until 1885 was there a society formed especially to aid in church work. In September of that year a meeting of ladies interested in such a society was called to see what could be done, and thirteen responded. It was decided to organize at once, and three of the number were chosen to draft a constitution and present it at a meeting to be held the first of October. At that time the constitution was accepted and adopted, and was signed by eleven of the ladies present, each paying twenty-five cents as a membership fee.

The following officers were then chosen: President, Mrs. J. G. Nichols; Vice-President, Mrs. H. Webster; Secretary and Treasurer, Mrs. D. B. Minard. With this capital, $2.75, and eleven members, the work began, and

has been going steadily onward. The number of members has increased, slowly to be sure, but we now count fifty-three names on the roll. Sociables, suppers and entertainments of one kind and another have been given from time to time, with more or less of profit in each case. I do not know that the receipts have ever been *less* than the expenses, but I find one record which says "amount received, $1.10," and from that in varying sums to $205.75. The whole amount raised in the fourteen years has been a little over $1,300.

From that the ladies have paid for the carpet for the church audience room, the chairs for the choir, the chandelier, and furniture for the pulpit, except the desk, which was a present from Mr. McMillan, our pastor at that time. They have also paid for remodeling the vestries, carpet, stoves and chairs for the same, for having the city water put in the church; subscriptions of $100 towards the organ, $150 towards cancelling the former church debt, $250 for singing, besides many smaller bills connected with repairs and furnishings for the church, and there is a balance on hand of $99.04 towards the $100 pledged on the present debt.

Viewed from a social standpoint, the good accomplished can not be told in dollars and cents, but we hope the light of our good works will so shine that, others seeing it, will be drawn towards it; will join our band, and help us in our labors. We do not claim that our best work has been done as yet, nor promise when it will be, but we have tried to do what we could, and now, as a new year with us has just begun, with the inspiration derived from a review of the past to cheer us, the needs of the future to urge us on, and our newly-elected officers—Mrs. A D. Gilley, President, Mrs. H. O. Worthen, Vice-President, and Mrs. A. P. Abbott, Secretary and Treasurer, to direct our efforts, we hope and expect to accomplish great things, both financially and socially.

The Young People's Society of Christian Endeavour.

BY MISS EUNICE D. SMITH, A. B.

Just before the Sunday evening service, on the 6th of May, 1886, a small band of enthusiastic young people met in one of the rooms of the church and formed a Society of Christian Endeavour, with six active members and one associate member. They had no committees. Each member performed the duties of all the committees. The meetings were held in the smaller vestry, or, even, at times, in the church kitchen. What the young society lacked in members was made up for in the zeal and enthusiasm put into the work. The result of this was soon seen in the increased membership and life of the society.

In 1889, when the first records to be found began, the membership had grown considerably, and the society now had Lookout, Prayer-meeting and Sunday School committees. Whenever the society wished to have a social, the president appointed a committee to have the matter in charge. Nor was it until July, 1890, that the society seemed to require a permanent committee to have charge of this branch of the work. With the growth of the society came the need of additional committees, in order that all might have some part in the work. To meet this requirement the Flower committee was formed, and at short intervals afterwards, the Missionary, Calling, and Music committees were started.

The membership roll for the whole time shows 371 names—263 active and 108 associate. At present there are

82 names on the active list, 9 on the associate, and 13 on the honorary. Nine of those whose names may be found on our roll have left us to be with Him whom they loved and served while here. I am sure that they are now watching our work and adding their blessing to our feeble efforts. Some have left us to go to other fields of labor, and many have been dropped, either because of inability to attend the meetings, or because of non-attendance and lack of interest. This is one of the problems to be solved. How can we win and retain the interest of those coming into our meetings?

One of our members left us to enter the ministry and is now doing very successful work as a pastor of a Connecticut church; two have gone into missionary work, one in New York city, and one was, the last I heard, preparing herself to go as medical missionary to a foreign land; seven of our number have taken advantage of the opportunity to pursue their studies in higher institutions of learning, and several are filling responsible positions in our own city schools.

Thus far I have only spoken of the growth and changes that have taken place during the thirteen years and a half of the existence of the society. Now I will try to tell something of what we have accomplished along various lines of work connected with the organization. The first work undertaken was the formation of a Junior society, in January, 1890, and a few years later came the organization of the Intermediate society. With the forming of these societies there were splendid opportunities for work, which were embraced by many belonging to the older branch.

The society, with the Sunday school, in 1893, established a branch Sunday school at North Barre, meeting Sunday afternoons, in the schoolhouse. To this the society sent, not only many of its most active members, but also gifts of money for its support. One season fifteen dollars was given to make the season merry for the children, and

at another time ten dollars was spent for a similar purpose. Another field in which the society did work was the establishing and helping to maintain a society in East Barre. For two years, those of 1894 and 1895, our society sent members to help at the meetings, and assisted the church with our offerings year by year. One winter we had a good literature table on which were placed papers and magazines contributed by the members. In this way many had an opportunity to procure reading they otherwise would have gone without.

Our missionary work has not been confined to those at home. At different times the society has given $20 to the A. B. F. M., $12 to the Women's State Auxiliary, $20 to the A. M. A., $12 to Miss Reitinger, and a number of smaller amounts, which, with that given the North Barre Sunday School, the East Barre church, and $20 for rent of piano, make a total of $121.49 paid out for these purposes. This, with a small balance in the treasury, makes $121.92 collected by the society for missions.

There is also a general fund, which gathered $507.99 from collections and entertainments. From this fund have been paid the necessary expenses of the society. It has also sent delegates to the international conventions at Chicago, Cleveland, Boston and Washington. The church, too, has been the recipient of many reminders of the good will of the society. Only a few days ago a vote was taken to give sixty-five dollars toward cancelling the church debt, and on many other occasions it has been ready to bear its share of the burden. Another item of no small expense to the society is a tax of five cents per member, due at each state or county convention.

The treasurer's books fail to mention two of the acts of the society, which shows its loyalty to the church, namely, the purchase of the piano now in the lecture room, and $100 contributed toward the purchase of the present church organ. The money necessary for these purposes was raised

by special subscription and by entertainments given for the benefit of the different funds.

Nothing has been said of the individual personal work done by the members, nor can much be said without making this report too long. There has been a great deal of personal work that is known to us, and there is also more of this work which is known only to those concerned and the Father above. I have, in this brief way, tried to give a history of our society. Doubtless something has been omitted that might well have been mentioned, and, possibly, some things said that might have been left unsaid. Yet, I trust that, as we stand on the threshold of a new century, we will forgive and forget the failures of the past, and press on to greater successes and nobler endeavors, knowing that Christ is ever with us to help us.

The Intermediate Endeavour Society.

BY MISS LUCIA M. WALLACE.

Before May 7th, 1893, there was nowhere known to exist an organization with the name of Intermediate Society of Christian Endeavour. The condition here, in Barre, suggested the formation of such a society. Under the direction of our former pastor, Rev. C. W. Longren, one was organized on May 7, 1893, with Dr. and Mrs. Stickney as Superintendents; George Walker, President; Bella MacDonald, Vice-president; Mary Chandler, Secretary; Walter Wood, Treasurer. There were thirty-two active and five associate members. A little later a like society was formed somewhere in the West, and, at the present time, there are quite a number in different parts of the country, but so far as we know, the society in Barre was the first of its kind.

Our records are not as full and complete as we might desire, so we have been compelled to rely on the memory of those who have been active in the work in making up our report. Under the superintendence of Dr. and Mrs. Stickney, the society carried on a successful work for something over three years, and these were followed by Deacon and Mrs. Israel Wood, and they in turn, by Col. Stoughton, Mr. and Mrs. George Hall, and Mr. George T. Conner and Miss Belle Whitehead; the latter being compelled to resign on account of other duties, Miss Una Minard and Miss Pearle Newhall were appointed to fill the place.

The present officers are, Lucia Wallace, President; Charles McDonald, Vice-president; Evelyn Phelps, Secretary; Florence Pearl, Treasurer. We find that over one-third of the original thirty-two active members have since united with the church, and four have been called to their heavenly home. The society has given liberally of their means, both for the church work and outside charity, but

owing to the imperfect record, we are unable to state the amount. There are no records of the social gatherings, but they have been, and still are a great means of good. Our membership is not large, our record at present being an average attendance of about fifteen. Our young people are constant in attendance, enthusiastic and hopeful, and we look forward to a season of usefulness and prosperity.

The Junior Endeavour Society.

BY MISS BESSIE JONES.

Our society will soon celebrate its tenth birthday, as it was organized January 26th, 1890. Miss Isabel Stafford and Mr. Austin Hazen were the first Superintendents. Sixteen members joined at the first meeting, at the next, the number was increased to thirty-five, and there were, at one time, sixty names on the roll. We now have a society of forty members.

We can not report any great things accomplished, for we are little people, but we can report a faithful attendance at our meetings, and we believe that all have been helped by them. Many of our earlier members have joined the Intermediate and Senior societies, and at least eleven have united with the church.

We have had socials occasionally, to which we have invited boys and girls who were not members, hoping in that way to interest them in our society. We have raised a good sum of money at our socials, and at our regular meetings, as we take a collection each Sunday. We have paid $5 a year, for several years, toward the support of a little Indian boy and girl, we gave the first $20 toward buying the piano for the church parlor, and we have tried in many ways to do what we could to help in the work for Christ and his church.

ERROR.

In the list of deacons, page 29, by a mistake the name of PLINY O. WHEATON was left out. He was elected January 1st, 1898, and his name should follow that of William Marr.

MAR 15 '48

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